

*(1<sup>st</sup> draft from Ekua May 28, 2015)*

**M0611**

Mr. Nyland: What will we talk about? Mark?

Mark: Mr. Nyland when you brought up the subject of sensing I was in the hospital for a month. I missed that whole period and I have a question I want to ask about but first I'd like to hear you say, or recapitulate something about sensing and how you go about doing it.

Mr. Nyland: Well I think we talked about sensing really many times and probably will talk about it again.

Mark: But I know it's when I came back from the hospital that all of a sudden we were talking about sensing and I hadn't been present during those particular discussions.

Mr. Nyland: Were we, all of a sudden?

Mark: To me it was when I came back from the hospital.

Mr. Nyland: Good Mark. We will talk about it. Sensing is an awareness of yourself. It refers particularly to the physical behavior. So if it is possible to separate the different functions of a man so that you might say that he could function independently of his feelings and independently of his mind whatever takes place in the mind as a mental process or thought process, that that what is left is a behavior form of his physical body. And there's not particular inquiry about why he behaves the way he does or that it may be a result of a feeling he has which is expressed or whether it is a result of a thought he has which is expressed in his body.

Unless he thinks... the body for whatever it is in his form of behavior and becomes aware of that. This awareness has to do then with a relationship between a part of his mind and that what actually takes place with the body. Whatever the body then does in order to eliminate complications and starts out by becoming aware or sense a certain part of the body. Having in mind that ultimately one ought to be able to sense the totality of oneself as far as the physical

behavior is concerned. And not further inquiring about why it is the way it is.

So in sensing everything that has any relation to a feeling, any relation towards a liking or disliking, anything that I would like to change or not change. Or that I'm satisfied with or happy with or proud about, that does not enter into sensing. Sensing is purely an attribute of the physical body. Exactly like feeling is a part that is a way of functioning of a feeling center and a mental process is a part of the mind. In this when the feeling does not enter and I still could become aware of the existence of something of myself physically, then I also eliminate any thoughts about it. I don't describe it. I don't judge it in anyway whatsoever reasonably, that is with my mind. I don't compare it. I don't even give it a name. It is something that I accept as an existence even without the name although I'm quite aware of that what exists which I now through sensing become aware.

If you eliminate all these different things that have to do with your feelings and with the thoughts then you establish something that is a quality of the physical body. It can be noticed by certain parts of the mind. It doesn't have that realized by the mind. The mind has to learn certain things which at the present time does not do and does not know about. Because whenever I think about anything and particularly when I think about something that is happening to me or that happens to be me as behavior, I immediacy will try to put a word on it and I will try to classify, put it in a certain category so that I with my familiarity of memory I place it in my mind as something I recognize or even if it is new and I say it is new to me.

The mind is incapable at the present time of registering a sensing or a sensation. That what takes place as the result of the relationship which I establish between a mind functioning now impartially and functioning without any further wish to classify. It has to be done by a part of the mind which has to be developed which is not functioning now and which is available for that possibility. At the same time I have to eliminate even out of that what is being observed, the fact that I wish to sense anything that I have any reference to the sensation as we call it in ordinary life. That is anything that has to do with a feeling.

So that the sensing is reduced as an exercise to a statement of fact and remains in that sense completely static. In that way it is different from another kind of an operation which I call a feeling I have also in certain parts of my physical body which not registered in my mind but primarily in solar plexus and where there is not the static quality but it is a dynamic one That is something that is in motion but as static means it is that way I accept the state in which it is.

The relationship between that part of the mind that starts to function that way and the part that is being sensed is a three cornered relation as it were. It consists of registration of that what is being seen and that what is actually the object of that what is being seen and the relation between them. And whenever I sense I have to keep this constantly in mind. As there is something exchanged in between that is the image that is made of form in my mind and the object which is being sensed. As a result of this kind of relationship which of course must take place under the influence of something that has nothing to do with sensing. That in the beginning has to start with a mental process and also with a wish which are ordinary for a person that they now, that is the wish and the thought are concentrated on trying to make this relationship between the mind and the part of the body which is being sensed as real and as intense as I can make it.

In that respect I have to be very careful because as soon as I say I want it then a great deal of intensity I introduce something belonging to ordinary life. And real sensing would mean that I open myself up to receive impressions from the part that is being sensed as it is registered the mind as if the mind the part that is used for this purpose, the mind is open to receive impressions as long as the mind is not functioning in any particular wish or any direction but is ready to receive the impression from something part of my body which is being sensed.

And it is then much more a question as if the mind is open and empty to be filled by a form of energy coming from the part I sensed. All of this is a rather long explanation but it necessary to understand the fundamentals of it otherwise one mixes sensing up with feelings. And unless one knows that sensing belongs only to the physical body and not to any other kind of a functioning of oneself and that feelings per-say belong only to the emotional part of myself I call the feeling center and the registration of that as a state of activity in my physical body. I will always mix the two. And we are in ordinary life absolutely incapable of separating. Because even we use the words feeling, very seldom we use the word sensing but whenever I describe a sensation which ought to be described as a sensing exercise the sensing sensation, I describe it in terminology that of feeling.

A state of one's body the way it is even allowing for description of being cold or it is hungry or it is warm is already associated with a feeling I have. And to separate those two is one of the most difficult tasks regarding a sensing exercise. The difficulty is even augmented because my feeling center is so closely wound up and intertwined as it were with the physical body. That

immediately when I have a feeling it has to be expressed in a certain form or manifestation of the physical body. And that there is not sharp division between a feeling and the physical expression and even if I tried to keep my feeling as a feeling within a certain limitation of what you might call a sense of which perhaps in the beginning is a solar plexus region and afterwards could be transferred to one's heart.

The difficulty is that my feeling center is completely scattered as far as the functioning is concerned as that there are different points in the totality of my body which function as little feeling centers which report to my solar plexus and then I have a sensing of my feeling which again I misinterpret because many times such what I then call a feeling is simply a result of states in which my body is and I simply call it a feeling whereas it should be a sensation. What the relationship is between the mind and the ... for instance my heart I then have an image of my arm registered in my mind. I then have a relation between my mind and my arm and it is as if a certain form of energy is transferred communicated or established between those two points.

And that is all there is to it as far as the sensing is concerned. Because it produces a sensation in my arm which simply means I become aware of its existence and it produces also a sensation in my mind which is the image of my arm being sensed.

When this attempt is made and I say it is made because there is something else in me which has nothing to do with sensing but starts to direct this operation of sensing. It first has its seat in my mind as it functions now with the wish that I want to sense. And gradually when I become more and more perfect in sensing the way it ought to be done in sensing that what I see without being being partial, without any desire or classification, then that that what directs it is in another part of my body and much closer to either an essential existence or even what might be called the beginning of 'I'.

The results however of sensing is that there is a relationship between those two parts and the relation itself and that then if I sense correctly nothing else exists. It is it does not come to my notice. My ordinary mind does not at such a time function. I have not particular feeling. I only have for myself a realization of an existence of a certain part of myself. I try to learn this by selecting certain parts only .. to make a little easier. And I do it in a certain rotation when I want to do the sensing exercise by starting with my right arm, following it up by my right leg, then sensing the left leg, then sensing the left arm. It is a rotation which one should adhere to because it has a definite meaning which is in that way rotated and not... I will not explain that you just

have to take my word.

When I sense my right arm there is no sensing in any other part of my body. When I now wish to transfer this sensing to my right leg I take it away as it were from my right arm. At that moment I sense only if I can my right leg and my right arm has no further existence for me.

Sometimes it is very difficult to transfer from one part to another. And in order to help that again I remain for one moment, quiet as if I withdraw the energy which is in my arm as a result of sensing it to my head. And then redirecting it from my head to my right leg. It is something that is helpful. I have to do this many times before I understand it, before I'll even have certain dexterity of doing it more or less in the correct way and it will take a very very long time before I know exactly how to do it. and that also it can be done, this you might say and aim, that I can sense at any one time any part of myself under any kind of conditions.

This is a big aim. I cannot do this of not for a long time and for that reason I start by making conditions as easy as simple as i can and I begin an exercise of this kind by a relaxation process in order not to have any interference of the conditions of my body or my feeling or my mind come into it at the improper time.

So the beginning of a sensing exercise requires a little period of preparation. I'm trying with sensing not only to establish a relationship between two parts of myself but I would like as a result of that almost unnatural way of using energy or attempts, I want to have as a result that I am awake. For that reason it is necessary not to go into it as something that, oh let me do a little sensing and be all right. I have to prepare. I'm going to do something that is worthwhile, something that has an entirely different kind of a meaning then only the sensing itself. The result has to be I am awake regarding myself as a result of the experience and the exercise of sensing.

In order to prepare myself well I relax. I relax as much as I possibly can. Totally. I start with the head. I relax much of the tensions whatever there is that's facial expression, whatever there is as tension of muscles in my neck, wherever there are tensions in my body I gradually proceed as it were from the top down and it then together with whatever feeling might be in the region of my heart or the solar plexus, whatever there is as a mental process in my mind, I try to purge it. I try to put my body physically in as good a condition as I can make it in order to be sensed. Of that reason thoughts and feelings ought to be eliminated as well as I am able as well as I am at that moment able so I have to select a moment where I think will be more or less successful and I don't do it just any old time when I'm ...

So the preparation includes the selection of the right time. Then the intensity with which I now wish to sense has to be appreciated by my real wish to relax. And in that relaxation process I don't wish to relax, I want to be in a state in which my body, I would almost say automatically relaxes. Something again has to proceed in my when I say I want to relax. Because something has to direct this flow from the top down gradually as it were disappearing by means of my arms and fingers into space and finally when it reaches my legs to go out of my legs to the feet and toes.

This question of relaxing is something that starts at the time when ordinary relaxation in life has stopped. It is not at all comparable for a relaxation process that I have when I say I'm very tired and relax. Relaxation as we mean it communicates that something in me is definitely interested and tries to remain aware of a process of relaxation by the de tensing of anything that has to do either with a physical condition or a psychological condition. By psychological I mean our processes that go on in one's mind. And my intensity of wishing to relax has to be such that I again prepare at the time wishing to relax as I can be relaxed when I am nothing else but a hunk of meat. That that because of this the existence which I have is already very close to the fact that when I sense I will have not difficulty of having anything interfere with it.

So the first step is I wish to sense. The second step is it is new to me I want to do it right. The third is I would prepare and I hope will be able. The fourth is I select the right time and the right conditions. The fifth is I relax the totality of myself and in this process that what is extraneous what is not needed for ... I don't need, goes out so parts of myself, five fingers and toes as if such a process is like certain energies leaving me. Once and a while I compare the what is an electric current which flows out of a ... jar. I do not know if you are familiar with it. It is really, it is called an electric wind. It is a point of the ...jar if you remember a container with static electricity which you charge by means of a stick of rosin and a cross by rubbing. It usually has on top a ball and this sphere prevents leakage of the jar. As soon as the ball, which may be quite small, a sphere is pointed it becomes actually something through which certain things can flow when it is extended into a point, the ... jar is charged with static electricity there is a certain stream that flows out through the point which when you put a match in front of it will blow the match out. It is that kind of stream.

This same thing can happen when I am in a state of relaxation and as I say the extraneous

materials of my body which is not needed at the time flows out through my fingers and toes and it is as if it leaves me. And it leaves me in a condition where I am better prepared to become aware of myself. So that in the sixth place I start to sense. I now dedicate as it were the certain sections of myself with my mind and my higher part for the purpose of becoming aware of the existence of part of me by means of certain process. And this process now is called sensing as an attribute only of my physical body in which my mind plays a part only for the purpose of registration. I do that as well as I can while I, you might say, sending the attention from my brain, that part of my brain that functions for this purpose and my right arm and I .. this as if the arm attracts the attention. When I am satisfied that that is all I can do, that I am at the end of my strength, that is I cannot do more. It is I have tried now to establish the relationship purely as I can and as intensely as I can make it I stop. There is no use trying to force it because with forcing it I introduce other elements which are subjective and I don't want them.

A result is I have a very clear image of my arm existing as it is, the attention coming from my mind is as if by means of certain search light containing its attention in a contemplative form I can even use it in, let's say, playing on parts of my arm or my hand or fingers. The lower arm, the upper arm, to the shoulder and back again as if a search light of concentrated attention is placed on it. When I've reached the point where I cannot do more I simply stop. I remain relaxed. I prepare myself to then send my right leg. In that process I do the same as I did with the right arm. Realizing well enough how difficult it is not to have my thoughts interfere with the process. Realizing also that I'm engaged in something that is really quite important. I have with myself a question. Can I do it or not. Realizing that it is difficult and that I might be help. Sometimes it is quite useful to implore the help of a higher force for this purpose.

That is I put myself under the influence of something of a different kind of .. which I acknowledge to be that an 'I' am, simply for the sake of accomplishing for myself the possibility of becoming that what is the higher force out side us. It means I try now by asking for that kind of help to become that what I ask and where I wish to go from the place where it comes from.

Let me explain it. I wish to sense. I'm aware of my incapability of doing it. I need help. I ask for help. I am open to such help if it exists. It can enter into me. The result can be that I wake up and in that way I reach the states of the original source of the help. I say this sometimes very quietly. I say when I sense 'Lord have mercy'. I ask is then in that way in the sensing exercise sometimes it's on that particular form of prayer. It is then as if knowing how little how

small and incapable I am I want to accomplish something that is practically impossible. For which I need that kind of help and I say Lord it mean I wish to be dedicated to that possibility that The Lord might recognize me. When I say 'mercy' it means I know what I am.

From the right leg to the left leg, from the left leg to the left arm, it is a circle. It is accomplishment in four quarters. It has a meaning. It divides my body into four parts. All of them being one. Quarters of a circle in succession establishing because of that the relationship between the static condition of the parts of my body and the dynamic flow of my attention along the circumference of a circle. I do it again. Again I become aware of something taking place in me which at the time when I remain aware and continue to sense establishes for me at that time the possibility of a flow as I expressed in a circle going along the circumference and around my solar plexus.

And it is this kind of motion it is again now dynamically expressed and completing constantly such circles of myself which becomes a vortex, if you understand what mean, by means of which, that what is now in my arm right leg, left leg, left arm can then enter into my chest by means of the chakra which is located there. This is a much deeper explanation and a reason for giving you this kind of insight. Is that although we might talk once and a while about sensing and perhaps a little flippantly and in general one should never sense unless it is absolutely correct and also one does it with a proper attitude. At the same time if it is understood, if it is done correctly it is one of the best exercises which will yield a state of awareness.

When I start to sense I wake up. When I continue to sense I remain aware. Each time that I sense a part of me I wake up to that part of me. Each time that I go from one part to another I remain awake. When I establish the dynamic flow along the circumference I am in a state of awakeness and any awareness only has meant the leading up to the possibility of being awake. When I now continue I can stay aware and awake.

I have not many times explained it in detail like this. And I wish you would remember it. I want to give it to you or rather I had no hesitancy in giving it to you in this particular kind of a form. So that maybe it can be useful for you regarding Work. But I must tell you that don't use it unless you want it for Work. Don't dabble in it. Don't just try a little. It is what I call a holy exercise. It is playing with fire if you don't do it right you will be burned. If you don't do it right you are conscientiously sinful. It is that kind of exercise which only should be given to those who really wish to grow. And if it isn't there though today is a Wednesday evening it belongs to



the practical application of Work. And it simply means that whatever you might have in your mind and in your heart regarding the ideas of wanting to wake up and what is meant when Gurdjieff's system of objectivity.

It's only when you want to put to practice this kind of energy giving exercise that you put yourself under an obligation to do it correctly and otherwise please don't do it. It won't do you any harm to know about it because if you don't do it you don't understand it anyhow. But if you do want to do it and you can derive a certain benefit from it then do it correctly and don't mix it.

Don't interpret it. Don't do it according to what you think it ought to be or don't do it in such a way that you don't follow strictly. I emphasize it, strictly. These things are exact. If they are not done in an exact manner you commit a sin. Leave it alone. No one asked you to sit. Only when you have the proper attitude.

It's exactly as entering a temple when you take your shoes off. This is a requirement of entering a temple. And if you don't want to do it stay out. At the same time you must know it exists. You must know it can be done, that is it available for anyone who has sincere a desire to know ..... I assure you you will be damned.

Yes.

Frank : Mr. Nyland, for how long should we do this exercise?

Mr. Nyland: Frank it depends a little bit because some people .... It depends on the person. Some people get too... exhausted than others. Some people are also easier satisfied better. And sometimes one doesn't really know how long it ought to take because it depends on the results what obtains or you might say the sensation one has or the kind of sensation which is clear or pure as against something that at times cannot be even purified. It depends on the state in which I am, on the state of vibration and the time limit is really quite immaterial. Although I would allow enough time to give it as good a chance as I possibly could.

When you are start one finds out. Then you establish for yourself a certain limit within which you can do. If you feel that that limit is not there then don't start. If you cannot form it, allow first that one starts enough time. See what happens. What can one do regarding the exercise. What can one do with the acquisition of a dexterity. No one really know until you start. I can tell you how long it will take for some people, how long it will take for others. I can

tell you how long it takes with me. But that is not really the point. You have to find out for yourself what is for you. But try to adhere as I say to that what I have talked about because it is quite ...

Frank: Now one more question. This energy you were speaking about was that in the heart by itself or do we have to make an effort of some kind to ...

Mr. Nyland: It is in your heart as it is. You mean because I used the word heart a few times. You meant a change from solar plexus to heart.

Frank: Well you said that this energy that was in ... circumference finally may enter the heart.

Mr. Nyland: No it will enter through the chakra I said. The chakra is not the heart. The chakra is the opening in the physical body by means of which certain food certain impressions, certain energy can enter. After they enter the body there is a different destination. It is not only the heart. You see it belongs much more to one's inner inner physiology.

Frank: But what I was ... is for the particular energy then you would when you sense.

Mr. Nyland: One does not direct it unless it enters and leaves it. One does not ... Many of these things cannot be directed as yet. It can be directed from a higher place. They can be directed by a guide who knows. We can be directed by 'I'. But I have to work with ... I have gradually by means of that changing. Once I compared it the changing of a working hypothesis into an action.

You understand what I mean by that. When it is an action then there is no question. When it is a working hypothesis it still has questions. When I know it axiomatically there's no further distinction one way or the other if I ... But something else is there then that sees it. When you see things regarding impressions received consciously. Or rather one receives impressions by means of a body which is awake so that then in that awareness of the body the different sense organs function that then because of that energy as received by the sense organs in a body which is awake aware that then the energy flows differently from where it flows now.

I've explained sometime ago the question of certain impressions going through the sense organs to my ordinary mind usually the formula ... of ... What goes then at that time to my subconscious. But I cannot define where the subconscious is. That is I assume there is something that I know and I can become quite aware of the fact that something else takes place not in the usual way. And I say it is probably the thalamus or the hyper-thalamus in my brain as a point where at the top of my spinal cord holds the brain together. I can explain it in many different ways of what probably will take place physiologically. But it is far better not to go too far into it and only the fact that there in a certain way acted as a different kind of function a little different aim and it follows that. And simply the presence of that what then is taking place will find its own way.

You see many things as a result of something else existing will under the influence of that what is the highest will take on a certain form conforming to that highest. Take a simple example when the sun shines on a leaf it is ... When you cover the leaf it gets paler and paler you are not inviting light. As soon as you take your obstruction off again it will start to form chlorophyll and the green color will appear. All under the influence of the sun. It's simply in the presence of something that regarding the sun and the leaf the sun is of a higher quality to the leaf. And the leaf will have to conform to the presence of the sun as it is. The leaf will not know it will be subject to such an influence. And it is quite problematical if the sun knows. One could philosophize about that for ... Perhaps the sun does not know. Perhaps the sun just breathes light. And even according to Gurdjieff that is questionable.

There are all kinds of philosophies about it. Don't let's make it too cumbersome or too difficult. The nearest regarding the sensing exercise ... you will forget many things in this. Of what I've told you you will remember later. When you do it with the best of your intention try to connect it as much as you can. We will talk about it again from time to time. The main thing is that when one gets the experience of trying to use it you will find many things where there are loop holes. And then it is much better to talk about that.

Now Mark is there anything else... ?

Mark: One more question in relation to that, this exercise when attempted one should be standing absolutely still or is one allowed to touch and move a finger and flex so that you feel something?

Mr. Nyland: No. You sit still in the beginning sit on a chair, put your hands on your knees, like this. Rest your arm on the arm of the chair. Preferably sit straight. Put your body in a position that it is supported. Don't lean. Don't let it touch if you can help it, too much of something else.

The touching of the body with the chair should be at a minimum. The reason for that is quite obvious. Whenever the body in itself under the influence of sensing exercise takes in energies of certain kind, it is very much the same as it becomes charged. As soon as there's a contact the body with anything extraneous outside it will discharge through that contact,

So I reduce the possibility of that kind of discharge as much as I can in order to retain the energy within the body for the purpose of sensing or whatever form of attention ... You understand?

Mark: Yes.

Mr. Nyland:

Q: In the experience of sensing different parts of the body is it dangerous to recall or is recall dangerous. Or is the exercise only in ...

Mr. Nyland: It is only is has to do at the moment when I try to sense and become aware.

Because any kind of a thought process ... That is why it is necessary to try to purge oneself as much as one can. One cannot prevent thoughts appearing. You know they will continue even if I use part of my brain for the purpose of sensing. My other parts of the brain will ... a thought process is going on. Only I don't want to pay attention to it. The trouble is I don't feed that. The thoughts are there. I acknowledge even their existence as it were sub vocally or back of my mind I know it. It is something that I don't pay attention to because it is not focussed. My focus is on the exercise of sensing. And the attention that I have is taken away from all other kind of little attentions which go feeding certain thoughts. The same thing applies to feelings.

They are there I have to continue with my body the way it is. It has to continue to live. It is necessary to receive impressions. It is necessary to maintain the blood circulation. It is necessary to keep on breathing. You see it is an instrument that has to be maintained. But I want to maintain it with the least amount of energy that is necessary for the maintenance. So that

whatever energy there is in me could be used for the purpose of becoming really aware of certain parts of myself through sensing that I use it for that purpose. You understand?

Q: Mr. Nyland, Why is the head not included in sensing?

Mr. Nyland: The head is included but it is only later. I'm only giving the exercise for establishing the dexterity and a method. Later on the head is included the shoulders are included the torso is included. Everything of oneself is included .. certain sections of the head are included separated from other sections. Many times the sensing can take place between your eyes as a very special place. Sometimes you can sense your chin, you can sense your ears. Only I want to establish first what is meant by a method of sensing. After I know that and I have dexterity I know it almost you would say by heart, what is meant, I can change the object. And then I can include in the object many things that are perhaps needed or where I wish to sense my attention. And finally I can end up my totality of myself and become aware of myself totally by sensing myself. You see so it is all included only not yet.

It's all linked up this whole question of sensing links up with processes of observation. And it is necessary to see that the sensing part is only like a little forerunner to becoming aware of functioning of myself. And that the question of observing the question then when I observe trying to be impartial to it and also the question of the sensation at the time when it does happen and the registration of that at the moment when that happens. All are the different factors that are included in the totality of an exercise regarding waking up, regarding becoming aware.

So all of that is similar and parallel to each other. And they belong all together as a totality of a certain scheme of becoming regarding oneself as if something is looking at something that is me. And this what gradually starts, almost I would say, as it were to separate. Because I do not see it. But I become aware of the existence of something different from that what I'm used to and what I consider myself. And that actually this sensing the realization of something existing is then sensed as existing. And this includes the sensing of a new body and it includes the sensing of a soul body.

But as I say these things are only I mention for perspective. It is good to know it. It is part of a whole. It is a discipline that is complete. There are no particular loopholes in Gurdjieff's ideology or everything that he is concerned with in 'All and Everything'. It is not in "All and

Everything" the breaking down and the destruction. There is together with whatever is needed in order to see it correctly. A building up a totality of a structure of a cosmological, mystical, scientific, artistic, in general psychological of such nature that you know you don't have to have any fear if you ever will run out of material that you cannot study anymore. It is absolutely infinite if you continue to Work. There is I say no end, I mean by that infinite. It is constantly absorbing and constantly opening new avenues as if the .. way in and this fear cannot be traveled not only all at the same time but not even one after the other because your lifetime is not long enough.

.. even study one tenth of the detail of the system of objectivity. There is as I say not end to that possibility. And the more serious you remain the more you want to Work. The more you will discover how little you really know and how much more there ought to be done. It is the truth with everything that one really does in any kind of a research way. And this is not exception. Only you might say the advantage is that with objectivity I define more and more what I know. In research I define more and more what I don't know. There is a difference.

Because the accomplishment of actually taking in and transforming and converting within oneself material which first were facts and now are changed over into an understanding. The ... of experienced is quite a different kind of a process on the constant accumulation of facts only. One must realize the difference between this and something that you call a research or what we call artistic accomplishment.

This is a change of life. This is a place where life is at the present time being lifted to a different kind of a level. It has lost all the characteristics of ordinary life. At the same time it is life in such a form where even if we try to define it its impossible to define it. Because the level where it could reach is out of reach. And only by raising a ladder and climbing the ladder rung by rung that perhaps after some time you reach the point where you can see a little more and a little more. And this including that what I hope to I will understand when I get there and that what I leave I will understand because its a panorama.

These are the two things that Gurdjieff can give. Or rather the system can give which any system which emphasizes objectivity can give. Again I've said many times it is not simply Gurdjieff. It is almost I would say as old as the hills. It is everywhere. But you don't know how to read it. You don't understand it. You cannot find it unless there is some kind of an indication of a key. All of a sudden with that key you understand many things in the proper way. And

anyone who actually has tried honestly and sincerely regarding the ideas of Gurdjieff to apply for oneself, such a person at that moment when he starts not only becomes responsible for himself but has in himself the ability to see much more in the world than he has ever seen before.

You read now something let's say about Zen. You read now the Mahabharata, you read now the Rosta, you read now Sufi, read Maharshi, read the Bible, read the Torah, or the Zorah, read even the ... if you like. Try to understand what is meant by religions as you have met them and as you have read without any question. ... parts of it and where you got stuck because you didn't understand it and where it was too voluminous or too many words and now having a little insight, even the little that you do have and you now look at it again, you will be able to read between the lines and you get a certain meaning which you did not get before. I say try it. Test it out. Prove it to yourself. See if you could read it in the same way as you read it ten years ago.

It's impossible you cannot anymore. Once the light has been opened you always will be affected by it. You cannot help it. You were in the dark regarding many meanings and many philosophies and religions.

There is no question about it because otherwise you would be a holy man and you're not.

This way you know that the road which might lead to it at least it will give you the possibility of developing in that direction if you want it. And also it will give you at the present time a certain meaning for your life and the hope that it can be accomplished within your lifetime. That there is something that you can call a catalyzer which will help to speed up reactions which otherwise you would need more and more maturity and a long life two three hundred years which is not at the present time allotted to us any more. Maybe unfortunately, nevertheless that is a pragmatic fact. And facing that what will one do if one has in one a thirst and a desire for wanting to find out. Either you will work like hell and reach nothing at all because you will turn around in circles or you will commit suicide. Or you simply will say never mind *laissez faire*. And then you will fall asleep.

These are the three possibilities for man. And don't let the last two happen to you. Try to keep to the first one and do your best to establish within yourself that little bit of machinery I call a catalyst. Something that is in you of which you do not even know the workings because chemically it cannot be explained for that reason it is a catalyst. It is kind of a reaction nevertheless and it helps to speed up reactions. That only difficulty with that is that it could become impure.

And that your problem is when you use the catalyst to keep it pure. Because as soon as you

deviate from that exactitude of Work you will then .. you define it you write on a sheet of paper all kind of nonsense.

If that is your life you may as well die. Either Work or don't. Either hot or cold. But not lukewarm. Not inbetween. Yes or no. Not half way. When you do a thing do it right, otherwise don't do it at all. Don't be satisfied with ersatz. You know what Gurdjieff writes about ersatz? Substitutes just as good. Less struggle with more sleep and surely not the same results, only you think so.

Work for your soul. Work for your living. Work for your understanding. Work for the change of the ideas which you have as concepts and the facts that you have in your mind and also that what may be in your heart as conviction. Work for the transformation of that into a different kind of an entity for yourself as a result of the possibility of digesting it whole.

Digesting it totally. Digesting it with everything in you. Almost I would say with every fiber of you. But at least digest it with all the three centers of yourself so that in that digesting the three centers have a common aim of wanting to digest that what might be useful to all three.

You see like has to be like this. Otherwise it is not life. Otherwise it is subject to the law of psychological gravity. It'll go down. You have to maintain it. This is your task. This is the wish that one ought to have to become what one ought to be and not to keep on repeating what is already. Mother Nature has done its or her duty to you. Now you take over. You go now from there on. You open the gates to the possibility of a conscious area. You have a key you open it.

At least open it so that when you see it when the possibility there is a field in which you perhaps could travel. It doesn't mean that as yet you will open the gate and go through. I do not know.

Opening the gate is to become a man. Going through the gate means I am awake. If you want to be awake and play in those pastures it is up to you to do it. That means of course Work because why should you cross the threshold.

No one is pushing you. Maybe there is a desire to experiment, a desire for newness, a desire for adventure. And that perhaps is excellent. If there is a .. and you ought to know by this time, the desire to find out for yourself regarding Work, regarding Gurdjieff, regarding these ideas.

Wake up in the morning with a desire to find out that day what is new. What could I today uncover. What is there for me that could add to my world as it is and give me better understanding for the world as I already know it.

This desire that ought to be in every one of us with such treasure, such real real wish to be



awake and alive that even it must already show in the desire of yourself in doing your ordinary Work with, you never can tell what I will uncover now. This kind of, I call it enthusiasm. This kind of wish to live. This kind of elimination of the fear of living.

The French book 'La Pur de Vive'. I am afraid of that. Simply because I want to adhere to that with which I am familiar so that I the don't have to do too much or that I don't have to run the risk that someone else will tell me that I am a nincompoop. Fear keeps us where we are.

And the little bit of shedding that fear, and a little bit of that kind of an adventure to find out here I am open to the possibility of something as if I am breathing. Hot under the collar, out of breath at the boiling point without letting it run over, but boiling, that is the temperature. That is the way where reactions can take place at a much greater speed than an ordinary degrees of fifteen centigrade of one's ordinary life. Under the degrees two hundred and twelve farenheit, close to the boiling point, constantly constantly this is the race we run. This is the way I want to accomplish a purpose almost as if I'm already out of breath because I have no time, no time for this or that, I have only one aim that is how to become conscious.

Such desires ought to be in you. Such willingness to live and to say to life I am here, I will Work. It ought to be apparent. It ought to shine on your face. One cannot ... one cannot read it out of books. One cannot immediately translate it and we have very bad examples ... But the idea that you ought to have with yourself within you and that you can see and you follow this ideal that really should stimulate you for yourself. Try to .. a picture, try to define it try to write about it. What is an ideal man. What do I at the present time understand by harmonious. What do I believe I ought change into. Assuming for a moment that it is possible for me to change. What do I really wish.

As a corollary against that. What can I spare. What don't I need for such a purpose. What is it that is essential for my living now. And what is and whatever I do useful for the purpose of accomplishing that what I call an ideal development of myself. What is evolution. Am I when I go in the direction which I go now, am I in the right direction. Do I take on and keep on carrying with me constantly .... In order to lighten.

We are terribly heavy and we carrying much of the stuff that we do carry uselessly with us. For the sole reason that without it we are in fear of living and with it we are at home because you might say it has been tested and tried. And with that I know, sitting on my balast, my particular suitcases filled with all my experiences of life. So that I tell you one time

sentimentally I can open them and look at them and glorify then and say wasn't that a beautiful time when such and such and do you remember that ... oh wonderful ... there I am. And I'm dead!

Because that what is past sentimentality and emotion and feeling be whatever they are is past it is dead for one. Don't repeat it when it isn't necessary. If you want to repeat it use it. Bring it back to your mind in order to give you certain standpoint. And say from this standpoint I am now I am what I am because of the past, it's all right. Then the past is digested. Then you don't dwell on it any longer. Then you don't want it back. It has used, it has fulfilled its purpose. Then with that purpose you are on a stepping stone looking hoping being you might say what is in store for me, what could I do. What can I really if I wish, what is available, what can God do for me if I wish to be helped.

Such thoughts must go through you with you during the day. When you're alone at the age when you can't afford it. When you can't spend the time on it. Maybe on a Sunday maybe on a rest day, maybe on a holiday, maybe on a birthday, maybe when you have quiet in the evening everything is gone, you're a little tired but not too tired. You sit, there was the day, it is past tomorrow future, now here I am, what am I, what kind of person am I. What is there in me, permanence or transitory. What is there I could even be, ... what can I use, what is really my own, what will I have to give up, what can I live with, what is it that I deep down in myself respect. Perhaps admire. What if I say admire. Is it useful. Or is it quite useless that I perhaps in such a prayer because that's what it is, I would have the courage to make up my mind that I would say regardless of how close, my heart is related to that what I have. I pray to God that I will have the strength to throw it away from me.

Religion, life's philosophy, life as it is as you know it with everything that is in it for you, every relationship that you have established and you want to continue to fulfill. It is full of possibilities in ordinary life. What is your spiritual life. How filled is it. And how much can you transfer from the one building to the other. And again this furniture, this equipment this interior decoration of that what you have already known by experience that exists and that you feel has value. How much would you bring to the body of Keshdjian if that were a building for you and you had to consider moving from one place to the other.

Maybe only a little board to sleep on. Maybe a little bread and water. Maybe one jacket and a thin blanket. But with it .... sacred fire burning within. And illuminating and warming

you. Destroying and building you. And then purely as a man ought to live dependent on his understanding of what is a harmonious conscious man how to be at any one time in any kind of a condition with whom ever is there, to be that what is required in accordance with that what I can and that what the circumstances make me. Expect of me to do. A man is a being who can do. Stimulated by his real feeling without being partial and the purity of his thoughts which is much closer to objective reason than we at the present time even suspect.

So a whole week is ahead of you. A week again as I've said many times filled with opportunities ... Don't let them slip by. Hold on to them. Attach yourself to them. Fight with them until they bless you. Don't let go. Extract from it what you can. And then you add from your own that what is the catalyzer to use what you have extracted as if you are a conversion machine producing energy of a light character. More equipped for the level where you want to go. It is as if you already buy the coin the money that is permissible to be used on a higher level by exchanging your present money, your dollar bills, perhaps your habit perhaps, your attitudes perhaps, into something what you thing you will need when you come to a foreign country. And to be able to start from the beginning to create whatever is required.

In that sense we're on our way. I would almost say like it or not. You are in that boat. You happen to be on earth. You will die it will fulfill the purpose of your life. You will help maintain it whatever the earth the moon may be annulus required. And it is also possible that in this life if one wants to wake up one can fulfill the purpose of evolution and contribute to the level of the planets and maybe the level of the Sun.

One has a choice as no mistake, one has a choice. One can say yes or one can say no. But the main thing is make a choice. When you're asleep you will not chose.

So that's a rather long recitation about sensing huh? ... of your life ... make it your life. To the extent that you understand it you will make that your food. And for the rest keep on living on ordinary food and keep your body your mind and your heart healthy so then at the proper time it can be used and is available so that you fulfill at least if you can the three rules, the three first rules ...

Maybe later the fourth and maybe then the fifth. Good night, see you next week. (Ends)